

Rabbi Jacob Joseph, Chief Rabbi of New York

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Introduction

Most readers have heard the name Rabbi Jacob Joseph [RJJ] and probably know that he served as Chief Rabbi of New York in the latter part of the 19th century. They may also be aware that his life in America was most tragic. However, there is much more to the story of the life of this *Rov*, including the occurrence at his funeral of one of the most anti-Semitic incidents in American history. In this article and the next two installments of the Glimpses Into American Jewish History series we shall deal with the life of Rabbi Joseph.

Europe

Rabbi Jacob Juspha, better known as Rabbi Jacob Joseph, was born in Kroz, Lithuania in 1840 into a very poor family. His father worked in a beer brewery. His father “would skimp and deprive himself and his household of food to pay for his [son’s] tuition.” Young Yaakov turned out to be an exceptional Torah student and studied for a number of years in the famous Volozhin Yeshiva which was headed at that time by the Netziv, Rabbi Naftali Zvi Yehuda Berlin (1817 - 1893). Later he became one of the chief disciples of Reb Yisroel Salanter (1810 – 1883).

While Rabbi Joseph did not perpetuate the Musar system of his Master, he considered himself his spiritual heir. At home, in Vilna, Rabbi Joseph, who more than anyone else tried to popularize Rabbi Israel Salanter's ideas among the people, was considered an authority on rabbinic law, a great preacher, and he lived up to the name he was given, *Charif*, (sharp, keen minded). Rabbi Joseph was the first of the young Rabbis to put into effect Rabbi Israel's theories.

Rav Joseph’s first rabbinic post was in the town of Vilon (Veliuona), located in the Kaunas district of Lithuania. He established a yeshiva there for a few select young men. The yeshiva stressed *bekius*. Each student was required to select one tractate of Talmud during each *z’man* and was expected to know it virtually by heart.

He [RJJ] abolished the system of learning what Rashi meant with the interpolation *k’lomar* “this means” or [what] Rabbi Samuel Edels ([the] MaHaRSHa) [meant] with: “It could be explained with difficulty.” He introduced also the Musar

sermon which was delivered once or twice a month. His Yeshivah became famous, but owing to the select number of students only a very few had the privilege of attending it.

His was a dynamic nature, and like his Musar Rabbi Israel he could not remain long in one place. After holding rabbinic positions in several Lithuanian towns he accepted, in the summer of 5643 [1883], the year that Rabbi Israel died, the position of Community Preacher in Vilna. In a short time he became very popular, especially with the unlettered. His sermons, masterpieces of Musar were named *Revues*. They were delivered before large audiences in the nights of the first *Selihoth*, on Rosh ha-Shanah Eve so-called *Zechor Berith* and before *Selihoth* in the Ten Days of Penitence. The most wealthy and the most learned of Vilna, many of whom had their Ordination (Semichah), also flocked to hear these sermons. Since Vilna had no chief Rabbi [at this time], he [RJJ] became head of the Bais Din there.

His published book of sermons, *L'Bais Yaakov* (Vilna, 1888), shows him to have been a man with an orderly mind and liberal outlook. The sermons are clear, well constructed, and ethical in emphasis.

However, as learned as he was, through overconfidence in people, he became involved in some financial enterprise that failed and he went bankrupt. This made a painful impression upon him, he nearly lost his mind. He became melancholic and would spend hours on the old Jewish cemetery in Vilna weeping.

The First Attempt to Select a Chief Rabbi

“In 1852, the first Russian-American Jewish congregation, Beth Hamidrash Hagadol, was organized. For four decades it was the leading East European Orthodox Congregation. Abraham Joseph Ash served intermittently as its rabbi from 1860 on.”¹ However, there was dissatisfaction with Rabbi Ash on the part of many of those who davened at the shul for a number of reasons: he alternated between business and the rabbinic; he was inclined toward Hasidism; and many of the more learned members, especially the *shochtim* and butchers, did not recognize his authority because they felt his scholarship was lacking.

It was felt by many that what New York really needed was a Chief Rabbi. At a meeting held in 1879 attended by delegates from 32 New York City congregations, it was decided to offer the position of Chief Rabbi of New York to the noted Talmud scholar and Bible commentator Rabbi Meir Leibush ben Jehiel Michel Weiser (1809 – 1879), known by the acronym **Malbim**.

The Malbim was well-known for his battles against Reform. He served communities in Russia, Poland, and Germany. In each of these communities the “enlighteners” informed against him on the grounds that he was an extremist, and a “rebel against enlightenment,” and he was forced to leave. In 1879 he was without a rabbinical position and therefore

free to accept a call from a new community. However, at the time he was offered the position of Chief Rabbi of New York, he was also offered the rabbinate of Kremenchug in Russia. He chose to accept this position, rather than travel all the way to America, but never actually served, because he died before he could assume his new position.

The death of the Malbim led to the reappointment of Rabbi Ash as rov of Beth Hamidrash Hagadol and ended the first attempt to elect a chief rabbi. Beth HaMidrash HaGadol was the leading congregation in New York City, and without its participation, nothing of significance could be attempted. However, the idea of appointing a Chief Rabbi of New York was by no means forgotten by Jewish leaders.

The Next Attempt to Find a Chief Rabbi

Between 1881 and 1885 over 50,000 Jews came to the United States from Eastern European countries. The rabbinical leaders in Europe were increasingly aware of the religious problems faced by these immigrants. In 1887 Rabbi Yaakov Halevi Lipschitz (1838 – 1931), the secretary of Rabbi Yitzchok Elchanan Spektor (1817 – 1896), who was known world-wide as the Kovno Rov, wrote:

For some years now, many leading rabbis who are greatly concerned with the welfare of their people and the Torah have turned their attention to their brethren in America. Since the material and spiritual lives of American Israel are so intertwined with our brethren here, in matters of aid and support, in matters of family purity, marriage, and divorce, which are officiated over by improper men, in matters of kashrut... [To deal with these problems] the leading rabbis held three conferences two years ago [1885] in Telsiai and in Ponevezh to seek ways and means of elevating Jewish religious life in America.

Given this, it is not surprising that shortly after Rabbi Ash passed away in 1887, members of Beth Hamidrash Hagadol led a second effort to find a Chief Rabbi for New York. A number of prominent congregations formed the Association of American Orthodox Hebrew Congregations. Each synagogue pledged funds to help support the soon to be chosen Chief Rabbi for a period of five years.

Among those considered for the position was Rabbi Hillel Lifshitz, noted both for his Talmudic scholarship and his wide general culture, including a command of the German tongue, and Rabbi Zvi Hirsch Spektor, son of Rav Elchanan Spektor. However, neither candidate was supported unanimously by the key players in the search. Therefore, the Association turned to another person who had expressed an interest in becoming chief rabbi – Rabbi Jacob Joseph.

*Note: Unless otherwise indicated all quotes in this section are from **New York Chooses a Chief Rabbi** by Abraham J. Karp, Publications of the American Jewish Historical Society (1893 – 1961) Sep 1954 – Jun 1955, 44. This article is available at <http://www.ajhs.org/reference/adaje.cfm>.*

The Chief Rabbi Arrives in New York

On the eve of Sukkot, 1887, the Association dispatched a letter to Rabbi Jacob Joseph, communal preacher of Vilna, inviting him to become its Chief Rabbi. The leaders were disturbed by their [previous] lack of success and by the waning enthusiasm of the congregations. Their letter to Rabbi Jacob Joseph had an urgent, even desperate, tone. Are you ready to accept the position? If so, let us know immediately. We will then call a meeting to elect you and send you the contract. Rabbi Jacob Joseph did not keep them waiting. Within the month he informed them of his willingness to accept, stating that leading rabbis had urged this action. He suggested that his salary be such as would befit the office and permit its incumbent to live in comfort and dignity. He also demanded a six year contract. Seemingly as an afterthought he mentioned that he would need a substantial advance before he could leave Vilna.

The reason for his request for an advance was because his financial situation was precarious. The rabbi was deeply in debt and needed to pay off his debts before he could leave Europe.

At a meeting of the Association held on December 7, 1887 Rabbi Jacob Joseph was elected Chief Rabbi with an annual salary of \$2500, a munificent sum in those days, for an initial period of six years. In addition, he was to be provided with an apartment suitable for a Chief Rabbi's residence. "In the letter informing him of his election, the Association also undertook to provide traveling expenses for himself and family and to grant him the advance requested." New York was soon to have its first Chief Rabbi!

It took some time to raise the funds needed to cover the expenses of bringing Rabbi Jacob Joseph and his family to America as well as money for rent and house furnishings. In addition, the Association drafted a constitution outlining the duties of the Chief Rabbi as well as his relationship with its congregational members.

The Chief Rabbi Arrives

The readers of the *Tageblatt* learned the good news on the morning of July 1, 1888. "Now It Is Certain," the headline proclaimed. The Chief Rabbi would arrive in ten days. Rabbi Jacob Joseph had boarded the ship *Aller* at Bremen, and was already on his way. Preparations to welcome the great man were begun. An apartment was rented and furnished. The press was alerted. The leader of the Association spent a busy week of frenzied activity. Among those preparing for the advent were the "Hebrew Retail Butcher Union" [sic!]. An invitation was issued for "only those butchers who sell Kosher meat" to attend a meeting, Monday, July 2nd, at 125 Rivington Street. Matters pertaining to Judaism in general and "the Union and butchers in particular" were on the agenda.

On early Saturday morning, July 7th, [Parshas Devarim] the ship *Aller* reached its American port, Hoboken, New Jersey. The Rabbi spent the Sabbath aboard ship

and his congregation counted the hours to sundown when they might cross the river to welcome their leader.

As soon as Shabbos was over many people boarded the ferry from New York to Hoboken in order to greet the new Chief Rabbi. “In July of 1888 stevedores at the port of Hoboken (New Jersey) were treated to the spectacle of some ten thousand bearded Orthodox Jews awaiting Joseph's arrival.”²

Dramin Jones headed the delegation. He welcomed Rabbi Joseph, offered him bread and salt and recited the traditional benediction upon seeing a great scholar: “Blessed art Thou, O Lord our God, King of the universe, who hast imparted of Thy wisdom to those who revere Thee,” and added, “Blessed art Thou, O Lord our God, King of the universe, who hast given us life and sustained us and privileged us to reach this day.”

Rabbi Jacob Joseph was then introduced to the large crowd that had come to greet him. The Chief Rabbi responded with a brief address calling for unity and cooperation to carry out his holy work. He was then taken by carriage to the Mayer's Hotel in Hoboken where he spent the night.

On Sunday morning the Chief Rabbi was taken to his new residence amid considerable “pomp and circumstance.”

When it [the procession escorting him] reached the house at Henry and Jefferson Streets, thousands upon thousands of Jews milled about. Police had been called earlier. There were some curiosity seekers, but the crowd was composed almost entirely of East European immigrant Jews who felt that the arrival of Rabbi Joseph marked the beginning of a spiritual revival for American Jewry and a new deal for the disregarded and despised Russian Jew.

It was with great pride that the Jews of the lower East Side learned of the article on the Chief Rabbi's arrival which appeared in the New York Herald of July 8th. “The only such dignitary in this country,” this important American newspaper called him, further disclosing that “he was till recently in charge of the largest synagogue in Wilna.”

All seemed propitious for the Chief Rabbi when he assumed his office. However, this was not to be the case.

I was there as vice-president of the synagogue [on the Shabbos when he delivered his first *drasha*]. Concerning his sermon, he did not succeed fully in moving his hearers here, even though in Vilna he had preached so eloquently to the congregation that he had brought tears to those who heard his voice speaking of ethics which flow from a pure heart. Of course, his language style used in his preaching was Lithuanian, without any order, and he mixed together a good bit of nonsense with a little subtle argumentation and points of Scripture. He hurt the

ears of the intelligent listeners who were accustomed to preachers whose sermons were delivered clearly in pure English or German, and therefore they didn't think much of him.³

This was merely the beginning of the woes that Rabbi Jacob Joseph was to experience in his role as Chief Rabbi of New York. There was trouble ahead for the new Chief Rabbi, real trouble.

(To be continued next week in Dr. Levine's monthly "Glimpses Into American Jewish History" column.)

¹ **New York Chooses a Chief Rabbi** by Abraham J. Karp, Publications of the American Jewish Historical Society (1893 – 1961) Sep 1954 – Jun 1955, 44. This article is available at <http://www.ajhs.org/reference/adaje.cfm> .

² **Twilight Years of Rabbi Jacob Joseph**, by Joseph Adler, http://www.ameinu.net/frontier/jf_1-00_adler.html

³ **Otzar Zikhronotai**, by Judah David Eisenstein, 1929, page 60. A translation of Rabbi Eisenstein's recollections of Rabbi Jacob Joseph is available at <http://otzarzikhronotai.blogspot.com/2005/07/rabbi-jacob-joseph-1840-1902.html>